The Unitarian Christian

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LOOKING INTO THE NEW YEAR
AN EDITORIAL

This is a good time to take a long-range look at the passing years. We shall stand on the threshold of a new year. We shall also be beginning the experience of the last half of the current century. A year ago some people were confused by the dating of the mid-century. But, as we finish the year nineteen hundred and fifty, we shall have had fifty years of this century. And another fifty years are to come. Let us meditate on the meaning of this flowing of the stream of time.

Early in January we see many windows still lighted with candles. In many places we see green wreaths hanging. We should not think of these things as merely reminders of the Christmas decorations. They have added meanings. They are symbols which are related to the passing of time. Some things which we do at this season have a history of more than two thousand years.

Many of us are descended from primitive races which lived in mid-Europe before the Christian era, and afterwards. These early people lived close to Nature and tried to learn the meaning of the succession of the seasons. In the autumn they watched with apprehension the shortening of the days, the increase of the cold, and the seeming death of many things in field and forest. They asked, Will these processes continue till all is darkness and cold, and until life ceases?

Then came that event, which seemed like a miracle, the passing of the shortest day, and the increase of light, and the promise of a really new year. From the woods and fields these people gathered evergreens and other proofs that life continued. We have inherited, from those far-off times, some of the customs of our primitive ancestors.

When the first Christian messengers visited these people, they told them of the birth of Christ, and of his life and teachings and his death. But no one knew the day of Christ's birth. These messengers had the sagacity to adopt the celebration of the coming added light as an enrichment of the observance of the birth of him who said, "I am the light of the world."

The wreath which we hang at this season is a symbol of unending time. The wreath is a ring; and a ring has no end. The green wreath is an admirable symbol of the faith that, through darkness and cold, a New Year is given unto us.

We are living through a time when there is deep darkness shadowing our path. But let us remember that in the darkest night that ever came down upon the world, the darkness could not quench the light of one small candle. Darkness is not dynamic, is not a positive force. Of the light which Christ brought into the world, the author of John's gospel says," The darkness cannot overcome that light." We need greatly this heroic faith.

A prophecy of good is not discredited merely by a long delay in its fulfilment. The light which Christ gave to mankind shall yet gladden the eyes of all. Men shall emerge from darkness, and the light of a new dawn shall increase until there comes the full glory of day.

The First Installment of
An Address Delivered by
Rev. Preston Bradley, D. D.
Minister, The People's Church,
Chicago, Illinois.

THE GOD I KNOW

The subject ,"The God I Know," has bout it the quality of the personal. here was even a litte hesitancy on my art in selecting a subject of this char-cter because of its personal content. I sk to be forgiven on the part of my iscriminating or critical listener if the ntroduction of the personal pronoun I" has any tendency whatever to cre-te in your mind the impression that am being dogmatic, or that I am im-lying that the God I know is the od or that my interpretation is the nly interpretation of understanding f God available. That is the farthest rom my hand and my heart.

Each of you, I hope, knows God too, nd if each of you were to discuss rivately and intimately with someone ou know and love and were to talk bout "The God I Know," your con-eption of God might be quite dif-erent from my conception, and yet oth conceptions might touch reality. he God you know may be just as dear nd precious to you and just as neces-ary for you as the God I know.

Of course, from an academic point f view one can generalize, speculate, ationalize, or philosophize, when at-empting to interpret the evolutionary nd historical character of God as it as transpired in the thinking of the ges, as affected by the contributions f science and invention and the reation of genius; but I do not want o talk about God this morning in that onnection at all, although I am quite amiliar with that God.

DR. PRESTON BRADLEY

No one who has ever known the Old Testament and the New Testament of the Scriptures can possibly deny that with the coming of the centuries man's conception of God has altered continuously. All the way from the primitive concept of God, when God walked in the cool of the evening, and when he talked and could be heard audibly, as in the sentence "and Enoch walked with God" and when Moses heard God and God walking by one's side literally, in the garden, in the cool of the evening —all the way from that concept of God down through the years, we find man continually seeking a way out of the maze and confusion of polytheism, where he had created gods of this and gods of the other, each creation was a symbol of some attribute which he wanted to see coronated and crystalized into perfection, straight down through the singer of the Psalms, then the thundering voices of the prophets, Isaiah, Jeremiah and Micah, all through those centuries—who is there who can deny that the thing which evolved was man's concept of God. I think one would give evidence of almost an illiterate attitude toward God

unless one recognized that evolving conception of God. Man's mind was conditioned and advanced by science and by invention, straight down from the alchemy—for they had no chemistry, only alchemy; they had no astronomy, only astrology;—and as the mind of man clarified and deepened, there was an evolving concept of God and a conception of the magnitude of the cosmos, and we find the first modifications in the re-adapting of man's concept when Galileo came and Copernicus and Kepler, on down into the 19th century, until we find Steinmetz and Einstein and their concept of God, with our scientists Edington, Jeans, Macy, Urey, Compton, their concept of God, none who deny the reality of God.

Now, as we stand and look at all this evolutionary process down through the ages, remembering all the intellectual developments, the scientific advancements and the widening of man's mental area—the concept of "The God I Know" who is the same yesterday, today and forever is a much larger concept, and that God is very articulate in my own inner consciousness, and in that God I have a deep and a consecrated and abiding faith.

Conceive of man's crude, primitive, intellectual struggle: conceiving of an anthropomorphic God — a person. That's the only concept early man could have. He had no other. Then the ages came; but no matter what man's little concept of God was, the reality, which transcends history, which transcends science, which transcends education, which transcends poetry, the eternal reality, the everlasting rectitude of the cosmos, that was identical in the childhood of the race; that has not changed. The reality was there. It has been man's intellectual capacity to grasp the deepening concept of that reality which has changed. It is not a bigger God man has today, for you cannot think of God in terms of relatives. God is as big as He ever was. It is no change which has come to the constituency of the universe. That eternal principle back of it has never changed and never will. So the poets have tried to express it; the musicians, the artists, the metaphysicians, the philosophers, the scientists have tried to express it; and they may differ in their credal statements of a theology about God, that's what theology is, a science about God. But the eternal truth of God must ever remain to be a demonstration in your individual heart. That's where the concept—your concept—about God comes in. You need not worry about what science will do to religion. It will do nothing except clarify it. It will never touch God, never. The problem is, my relationship and your relationship to that eternal truth.

There are no true atheists, never! There are atheists against certain concepts of God, but not against the reality. The disciples of Christ were first called atheists. Socrates was called an atheist. Atheism was simply the refusal to believe the current thinking, and if a person refused to believe the current thinking, whatever was accepted uniformly as the truth about a thing, they were atheists. But when it comes to the stupendous reality of an eternal, there are no atheists. How could there be? It would be like denying the reality of the obvious.

I do not think the most erudite thinker, the finest scholar or the best philosopher could deny that there is operating in the cosmos an activating, creative spirit of the eternal. I believe that that creative spirit, intelligently operating in the creative life processes, had a beautiful design for humanity. I can imagine that in the heart of God there must have been great compensatory values and emotions when He would see man developing his intellect, his creativeness, his spirit; when he would see man painting beautiful pictures and composing wonderful music. When he would see man sacrificing for a friend, or he would see a mother in her sacrificial love for her child. When he would see a father's pride in a son. God must have had some very happy days when he witnessed the beautiful qualities of man, which man had predicated in every era of his history.

A LAYWOMAN SPEAKS

THE LAYMEN'S DEBT TO THE CLERGY

By Mrs. Herbert Lyman
Member of the Executive and Editorial Boards,
Unitarian Christian Fellowship

No one today can doubt that religion will hold its own, not by professions and creeds, but through the personal incarnation of faith. Christ never won adherents except through manifesting the personal incarnation of Love's power to cleanse and claim every life for God. We ourselves have known lesser examples of this fact.

"This will be a wonderful night," said an elderly minister recently, looking up from the sick bed where he had lain critically ill for many months. "Why will this be?" asked the anxious wife beside him. Confidently and reverently came the answer. "God is coming tonight to save mankind from the sins of a war-torn world, and He has asked me to help Him. I am not worthy, but I shall do what I can."

Though the sick body had shortened the span of action and the injured brain had eliminated certain links with reality, here, dominating the losses, spoke the soul of the pastor, giving itself completely at the end of life, as throughout, to God's purpose of salvation. Unconsciously, the minister was speaking of his ministry. What a sermon—how well prepared—written by a whole life!

To stand at the bedside of the stricken minister was to stand where God was manifest. This good life, fading into the sum of all goodness, transmitted the compassion and faith of Christ anew, and created a modern miracle.

Through the avenue of the free spirit had come another Unitarian disciple, counterpart of many like him.

Who shall praise the godly minister, who shall stand by him in this period of neglect and dislocation?

We, the laity, are the Church. We, the laity, must awaken to a clearer comprehension of our debt to spiritual leaders. We must seek responsibility in their behalf as to a nobler education and compensation commensurate with the elevated exactions of their calling. We must ask who is responsible for the small, struggling churches, maintained by groups of Unitarians with a minister giving as much of himself and his time as if presiding over a larger church.

The consecrated minister, often living a life of privation, giving himself to succor and sustain, "seeking not his own," ever raising his service to the supplication, "Not my will, but Thine, be done," is a rare emancipator of our better natures, and just this is the material for progress. Let no man say we can do without these men. Rather let us admit that we need more of them.

This is an age that strives, an age that creates. It is an age of clash and conflict, and yet in no earlier age has the persistent Christian ideal of human brotherhood blown its summons so compellingly. A Unity of fellowship is building and the architects are those who, having responded to the persuasive spirit of Jesus Christ, acknowledge Him as the Prophet of the world dominion that is to be—the dominion of Love.

The church of the free spirit gives permission and incentive to participate in shaping Christian continuity. Blessed will be the fellowship that knows the commands of compassion. "Feed my sheep," and "Love thy neighbor as thyself," were inspired utterances for every age and acknowledgments that the "Kingdom of God is Within you," not as completion, but as the point of departure. Blessed will be the fellowship that, apprehending the nature of Divinity, strives to make it manifest and consummate.

THE HOLY SPIRIT IN UNITARIAN CHRISTIANITY

By Rev. Raymond B. Johnson
Minister, First Parish Church, Hingham, Mass.

Religion is a conception of the importance of spirit in the life of men. Religion is a conception of Purpose and Power and Sense and Order and Law in the world. Several religions call this God. This God is spirit, to be worshipped in spirit.

There is a sentence in Ernest F. Scott's book "The Spirit in the New Testament" (Doran 1923) which might do for our purpose of summary: "The spirit is present in all good men, by whatsoever name they call themselves, and in all impulses that make for a higher and nobler life."

Historically we found this recognition of spirit in some form or other in all the religions of the past and of the present. But we also found that at times this recognition has been obscured by other ideas which were superimposed upon it. The Romans overemphasized law and obscured the spirit. The Greeks overemphasized Reason or The Logos, the Word, and obscured the spirit. The Hebrews overemphasized their nationalism, and God became in a peculiar sense their God and the provider of their national blessings and so they obscured the spirit, except when their great prophets saw the light breaking through the clouds of special tribal interest. Jesus was conscious of God as spirit but lived in a period when it was obscured by the growing dream of a Messiah for the Jews. Jesus was himself misled into believing that this Messiah was at hand. His Jewish followers after his death felt a compulsion to explain away this misconception of a coming that didn't materialize. The Holy Ghost was created to represent this Second Coming. The Holy Ghost also became a vehicle for the vague recognition of spirit which had now again become obscured by an overemphasis upon the divine nature of Jesus. Three centuries later a new feature became overemphasized and obscured the spirit. This was an exaggerated interest in theology. The complicated notion of three persons in one God called for endless definitions and arguments to explain the unexplainable. Later still, Christianity overemphasized the church as intermediary between Man and God, and again obscured the spirit. Then Protestantism emerged to reform the church, and overemphasized the Bible as the basis of religion, as the "Word of God," and again obscured the spirit, except for those who were not too lazy or ignorant to study it and to appreciate its higher values. Theology continued to obscure the spirit because the Protestants kept on protesting but now against each other and among themselves.

Their sects became exclusive, their only answer in each case to salvation. And the theme of salvation became an obscurer of the spirit because in this doctrine man was a miserable sinner, born so, black with guilt from Adam and Eve on down, and saved from this degredation only by an act of atonement by the sacrificial death of a savior on the cross, in whom one must believe without reservation in order to be saved from everlasting hell and damnation.

Historically, then, we found that one idea after another arose and became overemphasized with a resultant obscuring of the spirit in religion. Law, Logos, Nationalism, Salvation by belief, theological controversy, the Messiah, the church, the Bible, the creed, the Son of God, the cross, the way of salvation—all obscurers of the spirit—the spirit of God and the spirit of man—the spirit of God in man.

It was also observed that the title "Holy Ghost" for the series was somewhat of a misnomer, that in reality the Holy Spirit was the subject. However, the point of continuing the Holy Ghost terminology was that it serves

o remind us of where we now are in he history of religion. We are in the Judeo-Christian culture. We are in one of the Christian countries of the world. Divided though we are among ourselves in endless theological distinctions, nevertheless we are all classified as Christian. The Trinitarian doctrine of three Gods, or three persons in one God, still prevails in this land, and he third person is still the Holy Ghost.

Our present concern is what will become of the Holy Ghost in the future. We are reminded of the quotation already referred to in a previous sermon: the saying of an unknown medieval mystic which has somehow been kept alive and passed on down through he centuries since his time, while all rack of its author has long since been buried in oblivion, the saying about he three persons in the Trinity: "The ge of the father is past; the age of he son is passing; the age of the spirit s yet to be." (That sentence, too might ell be offered as a summary sentence f this whole study.)

When, as, and if Christianity bemes again a religion of the spirit, it ill be an effective force in the world day. Only as religion is a religion of e spirit is it a religion at all. Religion s not religion in a man or woman or hild unless it does something to that erson. The spirit in man is what akes him improve, makes him grow, akes him amount to something in the ncreasing purpose that through the es runs."

Our very use of the word "spirit" nplies all this. We speak of a "spirted horse," which means one with me "life and go" in him. We even peak of spirituous liquors because ey put life in us (temporarily and emingly at any rate).

We talk of a man of spirit, implying at he has courage and vitality and etermination and purpose,—indicatg that there is a certain "get up and t" about him.

But we are not so glib about God as irit. It seems too hard to understand, too difficult to explain. We are too prone to think of God as elsewhere than in us, and, although we can understand our own spirit, we cannot understand his as everywhere. We are a little afraid of being sacrilegious, to talk about his being in us. Besides a tangible God is easier to contemplate.

In the earlier stages of their religion the Hebrews conceived of God as human—but to the nth power. God walked in the garden of Eden in the cool of the evening. When Jacob had wrestled with that strange man until the break of day, he called the place Peniel "for I have seen God face to face." "And the Lord spoke unto Moses face to face, as a man speaketh unto his friend." God handed Moses the tablets on which he had written the ten commandments. Enoch walked with God. Elijah was taken up by God in a chariot of fire. Moses wanted to see God, and God consented to this extent (Ex 33): "And the Lord said, Behold there is a pace by me, and thou shalt stand upon a rock, and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by, and I will take away mine hand, and thou shalt see my back, but my face shall not be seen."

But under the guidance of the great prophets, God was spirit, without face or hand or back, not a God with a beard and a robe sitting on a throne. With what avid joy, centuries later, did the Hebrews, and then the Gentiles, seize upon Paul's idea of God as Christ! Here was a way out! God the father was either a far-off—removed Creator or a patron to ask favors of; but God the Son was tangible, a man, who ate and drank, who was weary and slept, who had wounds in hands and feet, who was a beautiful baby in a manger, and a precocious child in the temple at Jerusalem. Here was the craving for concreteness satisfied at last! And satisfied in such a way

as to do no slight to the glory of God, or to his universal omnipresence, or to his immaterial existence as spirit.

Is it any wonder that God, the Holy Ghost, ran a lagging third to the other two? Is it any wonder that we hear less of it, think less of it, than of God the father or God the son?

Yet what is the religion of the future to be?

We may depend upon it, if it is to be a religion that does things, it will be a religion of the spirit, if it is to be a religion at all, it will—first, last, and always—recognize the importance of spirit in the life of man. It will recognize God as spirit, worshipped as spirit, and active in the spirit of man—as inspiration, as impelling force and as compelling power.

Will this be the Christian religion—this religion of the spirit, this religion of the future? It can be, if Christianity will give up the necessity for a concrete man-like representation of God; if it will give up the necessity for a go-between to bridge the awful gap between a distant ruler in heaven and an insignificant human on earth, if it will give up the idea of man born in guilt and saved by sacrifice, if it will give up the idea of an angry God to be so appeased, if it will give up the idea of Jesus being divine, or perfect, or the only leader, or the only way, or the center of the only church; if it will stop being exclusive about Unitarians or Universalists or humanists or Buddhists or Hebrews. It will be if it admits freely and frankly its Judaistic and pagan origins; if it will study carefully the Bible, on which it claims its religion is based.

Christianity will be the religion of the future if it will dig down under its neglected Holy Ghost idea, and rediscover the holy spirit which it now hides. Christianity will be the religion of the future if it becomes a religion of the spirit—the spirit of God and the divine spirit of man.

THE RE-VINDICATION OF HISTORY

(Third of Four Articles)

By Rev. Alexander Szent-Ivanyi, D. D.
Minister, First Congregational Society (Unitarian).
Jamaica Plain, Mass.

Looking at Unitarianism from the historical perspective, the first question we feel compelled to ask is whether we are justified in using that term at all. Is there or was there a movement, a "school of thought" or a "way of life" which a conscientious historian could define by the term: "Unitarianism? If this term means only the "liberal faith in individual, natural, man," then Unitarianism is not distinguishable from the political philosophy of Locke, consequently it can not be used as a technical term of history. Again, if Unitarianism is really characterized by such a measure, a freedom which excludes any common ground among the adherents, then the use of the term is not justified. To use an analogy, we know what the terms: "Freud's Orthodox Psychoanalytic Views," "Adler's Individual Psychology" and "Jung's Analytical Psychology" mean because Freud, Adler and Jung teach positive, definable theories. But if a "Unitarian of Psychoanalysis" would come along, insisting on freedom only in psychoanalysis, nothing else, teaching no distinguishable theory, method or "way,"—would we coin a term for his activity? No, we would not. A term defines a teaching or a movement, not the lack of it, in history. Similarly, a movement which has no teaching about anything but simply repeats the word "freedom" only, does not deserve a term, Unitarian, or anything else.

Everyone, on the other hand, whether a historian or not knows that there was and is a religious movement called "Unitarian." As history deals rather radically with its terminology, the very

ct that the term: "Unitarian" is still rried by present day church (and cial)—historians, proves that it must ve some more tangible and real con- nt than the "liberal faith in individ- l, natural man" or the repetition of e undefined word, "freedom." Of e many ways which we could select r the more realistic analysis of the rm, "Unitarian," probably the most omising will be if we do it through ose great persons who are generally cepted as Unitarians by church-his- rians.

Hereby allow me to propose a list these representative Unitarians. ichael Servetus, Francis David, Faus- s Socinus, Theophilus Lindsey, James artineau, William Ellery Channing, eodore Parker, Francis Greenwood abody, Lawrence Pearsall Jacks. The st named brings us up to the present neration without entering into it. hat are the common characteristics in e thinking of these men? Finding ese common characteristics will prob- ly tell us what the term "Unitarian" ans in history. The period which ey represent is 99% of the time dur- g which the word "Unitarian" has en used. Possibly the remaining 1%, e. our own generation, will accept e verdict of history, namely, that a rm used for such an overwhelmingly ng time for certain contents can not altered, changed or misused to rep- sent entirely different contents by a all portion of the present genera- n.

The first common characteristics we d in all these representative Unitar- s is their **Basic Christianity.** Not of them ever believed that they re advocates of anything else in re- ion but Christianity. The very titles their representative works tell us t much. Servetus' **Restitutio Chris- nismi,** Francis David's Short Dis- urse **How the Teachings of Jesus ere Falsified,** Socinus' **Racovian thechism** ("that the Father of our rd Jesus Christ is the only God" . .) ndsey's **Historical View of Unitari- anism,** Martineau's **The Seat of Au- thority in Religion,** Channing's, **Uni- tarian Christianity**, Parker's **The Tran- sient And The Permanent in Christian- ity,** Peabody's **The Church of The Spir- it,** L. P. Jacks' **The Lost Radiance Of Christianity,** etc., are tell-tale evi- dences for the statement that these Unitarian representatives confessed themselves to be Christians. We could follow up these titles with extensive quotations from the writings of these great Unitarians. We also could quote some of the numerous biographies written about them by old and new authors. We would hardly believe, however, that anyone acquainted with them would challenge the statement that these representative Unitarians considered themselves to be nothing but Christian in religion. And if these were "representative" Unitarians, then it is permissible to say that Unitarians in general, whom they represented, also considered themselves Christians and nothing else.

Accepting therefore the above as evidence of history, we can safely say that—up till the present at least — Unitarians generally considered them- selves Christians, and that therefore Unitarianism is a form of Christianity; nay, that according to the claims of Unitarians in the past, Unitarianism is that true and original Christianity which Jesus taught, but which later in- terpreters altered, changed, "falsified," according to the promptings of a "The- ological Pragmatism." To "restore" Christianity to its original, unadulter- ated form was the endeavour of Uni- tarians, great and small, during at least 99% of their history.

If a technical term of history meant one thing for centuries—was and is used in that meaning by church-his- torians everywhere—can anyone come aong and use it in an entirely different sense? No, one feels safe to say, not unless he wants to cause complete con- fusion in both historical terminology and his own mind.

ONWARD AND UPWARD
(A News Letter of Unitarian Christian Progress)

AN EXAMPLE OF APPLIED UNITARIAN CHRISTIANITY is the Brotherhood program initiated by Rev. David R. Kibby, minister of the Unitarian Church in Pittsfield, Mass. From the report received by this office the program is explained in the following excerpt from letter received:

"It was agreed by those present that the objective of the Brotherhood Committee was not to practice Brotherhood for the church and thereby relieve the congregation from such duty but to coordinate the Brotherhood of all the members so that it will be carried to those who have need of it. Each individual member is a one man Brotherhood Committee and each serves as an integral part of a Brotherhood network covering Pittsfield and surrounding towns. In like manner, any member may be called upon by the Brotherhood Committee to help out in a problem which the Committee feels it cannot handle alone. For example: Mr. and Mrs. XX and family are all taken sick with the flu and there is no one to run errands, prepare meals, keep the fires going, etc.—The Brotherhood Committee when notified will swing into action and take steps to see that the XX family receives the necessary assistance it needs.

"As a first step, the Committee would like to get the blood type of every member in the church and a list of those who are able and willing to donate blood in an emergency. Such information, whether for an individual, citywide or national emergency will prove valuable, and in view of the present international situation, such an undertaking could easily set a preparedness trend among other organizations in Pittsfield."

WHAT A CHURCH ANNIVERSARY BULLETIN HAS TO SAY ABOUT ITS MINISTER.

The Unitarian Church of Sanford, Maine, recently observed its fortieth anniversary at which Rev. John Howland Lathrop, D. D., minister of the Church of the Saviour, New York City, spoke on "World Wide Liberalism." Printed in the program were these complimentary sentiments by the church toward its minister, the Rev. Leonard Helie, "It is indeed fitting that in 1950 this, our 40th year, that we should again be blessed with the services of a most outstanding minister in the person of Reverend Leonard Helie, a younger man than his predecessors but wholeheartedy devout and completely genuine. One parishioner has made this apt comment, "Mr. Helie most nearly approaches the **Unitarian Christian Ideal** of personality because he is most righteous but not self righteous; because he puts the physical secondary to the spiritual; and whose depth of compassion is unsurpassed."

Benediction

O thou unseen Presence, thou who art the source of all inner peace, we come to thee because our minds are perplexed, and our souls disquieted. Grant us, we pray thee, keener insights into the truth that heals.

So often the world of which we are a part seems unresponsive and dead. Help us to discern behind it all thy pulsing creative Life, seeking to find expression through our lives.

So often we seem too weak to bear our burdens. Give us the wisdom to go to thee for strength. Even in this moment our load seems lighter because of the power that thou dost give us.

So often our hearts are full of bitterness toward thee and toward our fellowmen. Enable us to see the folly of such a mood. Bitterness, hate, resentment poison our minds and destroy our souls. Help us to believe that thou are love and that he that loveth is born of thee and knoweth thee and through thee finds holiness and health. Amen.

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Articles for publication in this periodical are welcome for consideration from all who wish to use these columns to express Unitarian Christianity.

APPLICATION

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I hereby subscribe to the purpose of the Unitarian Christian Fellowship as outlined above. Herewith is $.....in payment of membership for the current year, April 1st, 1950 through March 31st, 1951; this to include a yearly one dollar subscription, to the publication of the Fellowship.*

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THE CHRISTIAN REGISTER
invites you this January to

JOURNEY INTO HISTORY with Earl Morse Wilbur, who gives the dramatic account of his Promethean labors preluding the writing of his definitive and monumental work on Unitarianism.

Attend the IARF Conference held in Sweden last summer through the pen of Edward Cahill who reports that CHRISTIANITY IS ON THE DEFENSIVE and in danger of committing "sociological suicide" if it does not learn to play a more constructive role in our fast changing lives and world.

Hear a report from the nerve center of the nation—Washington, D. C.—by A. Powell Davies on a dangerous trend in both our country and ourselves: THE URGE TO PERSECUTE.

Smile or be angry at the smoking letters in the OPEN FORUM where no one has any qualms about expressing his opinion—and keep up with the latest reports in NEWS OF THE UNITARIAN WORLD!

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